Iz Latmer L-S (1888-93) 1893? AV3 Dani AV3

KOHISTANI.	PUSHTO THE AFGHAN LANGUAGE).
1. To-morrow night to Lahore I will go. *Douche rate Lahore bajawwa.*	1. To-morrow night to Lahore I will go. *Sabe shapa ba Lahore shawam.*
2. Thou silent be. *Tohe chut guda.*	2. Thou silent be. *Tuh chup shai.*
3. Prepare, ye young men. *Jubti masha.*	3. Prepared be, O young men. *Sambhal she zalmi.*

There is a song very current in Kohistan which begins,—
Palas kulal mariga, Patane jirga hotigu, Jokle johal madado propér asáli=
"In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

Dress.—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakera*." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

Government.—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Banks even

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandia

for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bâbâji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shîn caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shîn.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taífa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shîns or Yashkun. No Kamîn can be elected an elder, though he may become a Mullá, but a Mulla-kamîn also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shîns and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shîn countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shando (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

Biddulph G-3 (1873-1878) 1880 ~~Afghanistan~~
4 Av3 Dard Av3

tutelary deity of Chilas whose worship was practised in former times.

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as